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S
105 nomads have descended on the marginal zones, such as Turkestan
175 and Inner Mongolia, conquering and absorbing some peoples and
648 pushing others, in a sort of chain reaction, until the reverberations
182 were felt from China Proper in the east to Russia in the west. The history of China's great Northwest cannot be clearly delineated without tracing in broad sweep the see-saw of power between China and the nomadic peoples.

C. Early History to 1644

1. Chou Dynasty

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*175 In antiquity the Northwest region of China was known as the
N province of Yung, one of the nine provinces of ancient China. For
[101] a long time, it was a region inhabited by peoples whom the Chinese called "barbarians," the Ti in the north and the Jung in the west. The founder of the Chou Dynasty, King Wen (circa 12th century B.C.) was himself a "western barbarian." His fief in the Wei River Valley in Shensi, an area which in the early years of Chinese civilization was fertile and fruitful, provided his son, King Wu, with the men and resources for the campaign to gain control over China. Later, as the barbarians of the Northwest became strong, they forced the Chou court to transfer its capital from the Wei River Valley to Honan.

2. Ch'in Dynasty

The region of Shensi, centering around the Wei River Valley, became the fief of the Marquis (later Duke) of Ch'in. The bountiful resources of the region, enhanced further by the development of irrigation, the militant nature of the people who were part Hun, and the administrative and social reforms initiated by Legalist ministers enabled Ch'in to rise to power, to triumph over the other feudal states in 221 B.C., to conquer the empire and establish the first centralized government over China. Ch'ang-an (now Sian), the erstwhile capital of the Chou kings, became the national capital of a mighty empire from this time on, down through the Han, Sui and T'ang Dynasties.

Under the Ch'in state and later the Ch'in empire, the Chinese began to extend their power up the Kansu Corridor and into the regions of the modern provinces of Ninghsia and Chinghai. In the north, they completed the Great Wall to fend off the northern barbarians and to protect their flanks as they advanced westward. The advances made during the Ch'in Dynasty, which fell in 209 B.C., prepared the way for the great expansion of the Chinese into Turkestan during the Han period.

3. Han Dynasty

With the consolidation of Chinese unity a new power arose among the barbarians of the Northwest. This was the confederation of nomadic tribes formed under the leadership of the Hsiung-nu or Huns. Dur ng the civil war which overthrew the Ch'in

*175 dynasty, they invaded China. At one time they even surrounded a Chinese army and besieged the first Han emperor. The Han court was constrained to buy them off by paying tribute and by sending Chinese princesses to become the wives of Hunnish chieftains. The constant menace and the sporadic inroads of the Huns finally induced the Han Emperor Wu to attempt, by diplomacy combined with the force of arms, to strike a determined blow at his enemy.

*175 During the Ch'in period, there was a people known as the
• 101 Yüeh-chih who lived in the present-day province of Kansu until they were driven west by the more powerful Huns. These people had moved to Bactria, where they were known to the Greeks as Assi and Tochari. Later when they established themselves in northern India they were called Kushans. In the hope of enlisting the support of the Yüeh-chih, Emperor Wu sent an officer, Chang Ch'ien, with a small party to locate the Yüeh-chih and to form an alliance with them against their common foe, the Huns.

*175 Chang Ch'ien left China in 138 B.C. and the account of his travels and exploits in Central Asia has since been ranked as one of the great stories of courage and adventure of all times. First he was taken prisoner by the Huns and spent ten years in captivity. Escaping with one companion, he reached the Ili Valley to find that the Yüeh-chih had been driven farther west by another warlike people, the Wu-sun. Chang went on to Ferghana, in the present region of Khokand, and learned that the Yüeh-chih were in a land southwest of Ta-hsia (Bactria), between the Amu Darya (the Oxus) and the Syr Daria (Jaxartes). When he finally found them, the Yüeh-chih refused to enter into an alliance. Chang made his way back to China. He finally reached it in 126 B.C. after another short captivity by the Huns. He set out again in 115 B.C. and again failed to win over the Yüeh-chih. Although he failed in securing an alliance for a two-front attack on the Huns, Chang was able to return to China with a lore of geographic knowledge of Central Asia that broadened the international outlook of the Chinese people and fired their imagination with ideas of the conquest of the west. The victory of Han troops over the Huns in 121 B.C. opened the Kansu Corridor to Chinese colonization. Other Han armies under Li Kuang-li conquered the Tarim Basin in 104 and 102 B.C. and garrisoned the distant outposts of the Han empire. Both the northern and southern routes around Tienshan came under Chinese domination and the presence of Chinese troops safeguarded the flow of trade between China and the West.

After a temporary eclipse of Chinese power in Turkestan during the inter-regnum of Wang Mang in the first decade of the Christian era, the Chinese reestablished themselves in the Western Regions (Hsi-yü), a name given at this time to the

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563 body skin is brownish or yellowish and brachycephalism is found
141 in more than 92%. They have high cheek bones, the nose is flat
142 and the eyes show the typical Mongoloid eyefold. The eyes are either black or brown, sometimes even light brown. The hair is also black or dark brown, coarse and straight. Hair growth is sparse. The average height is about 1670 mm. The trunk is strongly built and the legs are rather short in comparison to those of the Uzbeks or Tajiks.

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563 3. Relations w th non-Mongols

There is no animosity between the various Mongol tribes, but there is a definite antagonism between the Mongols and the Kazakhs and between the Mongols and the Chinese.

S
563 4. History

105 The Western Mongols are direct descendants from the Oirats
S of the great Mongolian conquest. At least, since 600 A.D. they
[167] have lived in this area. Some of the Torguts are recent immigrants or, more accurately, returnees. They left Russia in 1771 and returned to their homeland, Dzungaria.

S
563 As far as soc al organization is concerned, the Oirats are said to represent the old Mongolian pattern. Tribal leaders inherit their political positions, and property is considered in terms of pastures and cattle.

S
563 5. The leagues

631 The Mongols of Sinkiang were organized into three leagues:
(1) the Unen Susuqtu League, consisting of ten banners of Torguts
(2) the Batu Setkhiltu League, consisting of three banners of Khoshuts
(3) the Ching Setkhiltu League, consisting of three banners of Khoshuts and seven banners of Uriangkhai.

B. The Mongols of Kansu

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*563 1. The Mongours
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M
[101] a. history

The Mongours are the most important Mongolian tribe living in Kansu. They are known under various names. Potanin called them Shirongols, the Chinese call them Tu-jen, the Olots and Torguts call them Dalda or Doldo, the Tanguts call them Cha-hor, but the Mongours themselves use only the latter term. The Mongours
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*563 have been studied by Father Schram who states that the Mongours
*175 came to Kansu in the course of the Mongol conquests in the thir-
[167] teenth century and that furthermore the Mongours were already
M settled in the Hsi-ning area when the Ming Dynasty (1368-1644)
175 was founded. The Ch'ing dynasty (1644-1911) "benefitting by the
[167] experience of the Ming succeeded in organizing the country, primarily by subduing the neighbouring tribes of Kokonor, assigning definite territories to each of them and placing them under the jurisdiction of an Amban in 1732; having thus removed the danger of forays by nomadic tribes they were able to develop the country

/The Han Chinese/

000 with the fur side inside.

*563 The Chinese home is still governed by the patriarchal tradi-
769 tion. The ancestral tablets stand in the place of honor. Ancestor
592 worship, which includes the belief that the spirits of those who have gone before are always present, profoundly affects the details of family life and holds the members together, not so much by affection as by obligation and a sense of mutual responsibility within the clan.

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*563 At the New Year, in the shabby mud hut as well as in the
592 elaborate living room of a wealthy home, the family makes obei-
[796] sance to the elders in exacting ritual. The essential relation-
[184] ships which govern social intercourse are rigidly practiced. The
[593] individual maintains a close tie with his family, for he finds in it the satisfaction of fulfilling the demands of tradition. A male Chinese considers his home a place which Heaven has entrusted to him, to hand down to posterity.

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*563 The annual festivals, such as the seasonal celebrations of the
796 New Year, the Dragon Festival, the Moon Festival, et cetera,
184 are celebrated in more or less the same manner as by the people of other regions. Customs regarding birth, marriage, funerals and burial are also similar; in some places the ritual is

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*563 more rigid and conservative. The distinguishing factor here is
829 in the simple home life, as well as in social relations. The atti-
N tude toward life is more practical because of poverty and neces-
[558] sary thrift. The preservation of "face" is not regarded as so essential to prestige and social status. For example, Chinese people in other parts of the country may have elaborate funerals for their parents to maintain the prestige of the family, despite resulting financial worries.

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N B. The Chinese Moslems (Dungans)

563 1. The People

● 101 Actually the Moslems are predominantly Chinese. In Asia the Chinese Moslems are referred to as Dungans, but in Kansu Province they are called Hui-hui. Dungan is not a Chinese word, but a term used by the Turks of Sinkiang in referring to the Chinese Moslems.

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[161] These people settled thickly in Sinkiang Province, where they
[197] form the bulk of both the trading communities and the farmers. In addition to Chinese they speak a Turkish dialect, and they distinguish themselves from the Moslems of North China who, except for their religion, have been almost totally assimilated by the Chinese.

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N The Chinese Moslems are a much more courageous people
563 than the local Han Chinese. The Kansu men of this area are con-
181 sidered the most timid of the sturdy North China stock. It is said that the Kansu men never have ambition, while the other Northerners are never without it.

N *563 M 439 [438] [543] [437]

/The Monguors/

tion for her hospitality. Larger scale selling and buying are done at fairs held two or three times a year.

Occasionally an ambitious young Mongour will go into the business of long-distance caravan trade with the Tibetans. He will deal largely in mules and saddle girths woven with white wool, which can be sold readily in Tibet, and bring back wool serge cloth dyed red or purple, or white with red or blue stripes. A heavy fabric, it sheds water, and is highly valued by the Mongours. He will also bring back Tibetan incense, dates and so forth to sell to the Chinese.

N *563 M 461

6. Work and leisure

The traditional life of pastoral nomads is rather free and lazy except at the times of seasonal migration. Descendants of nomads, the Mongours still prefer to enjoy long periods of comparative idleness alternating with short periods of intense activity. In their agricultural economy, however, the Mongour men are unable to be quite so indolent as pastoral nomads.

N *563 M 462

In the farming communities, both men and women work in the fields. The men do the heavy preparatory work, plowing and harrowing; the women help with sowing and weeding, as well as with reaping the harvest and carrying the grains to the threshing floor. Women do the threshing. Like their Mongol sisters, they do the housework and care for the animals. Married women work under the supervision of the oldest, usually the mother-in-law.

N *563 M 562 M [504] M [437] [533]

Although their status is inferior, the Mongour women accept it without resentment. Their outlook is conditioned by their milieu. They know what is expected of them, and behave accordingly. Though bound by strict rules of etiquette, they are entirely free to associate with men, to sing and dance in public, and to enjoy themselves. They delight in attending the big festivals at the lamaseries and the annual assembly of the clan, where they meet their friends and visit, and also show off their fancy costumes and headdress. They love to shop at the fairs, and bargain over goods. Both men and women love to sing. During the long, tedious hours of weeding the fields, men and women sing in unison.

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G. The Tibetans

1. The people

Hsi-fan is a name applied by the Chinese to the Amdo Tibetans, and to all other non-Chinese tribesmen from Sung-p'an to Hsi-ning. It means Western Barbarians. Some European scholars have maintained that the Hsi-fan are not Tibetans, and suggest that they represent a northern branch of one of the non-Chinese peoples of southwest China, like the Lolo or Moso.

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Granting that there is no such thing as a homogenous Tibetan

/Turkic Moslems of Sinkiang/

them. Nowadays these are more cases of private feuds than law suits. Even when a Qazi exercises his judicial powers, he has no authority to enforce the verdict. The position of the reis is purely symbolic, and that of the Mutaki merely one of consultative powers.

F. The Chinese Moslems

The Chinese Moslems are a different sect of Islam than the Turkic Moslems in Sinkiang. They constitute a religious and, to an extent, a racial minority in China proper. The same is not true of the Turkic Moslems, who form a major section of the population in Sinkiang, and who in reality are not a national and religious minority. However, in Northwest China, the number of Chinese Moslems is much greater than in other parts of China, with the possible exceptions of Yunnan and Peking. Many differences between the Chinese Moslems and the Turkic Moslems stem from this factor alone. The Chinese Moslems are much influenced by an environment which is foreign to Islam. They have accepted many of the local customs and have integrated them into their own rites. This process has been both voluntary and forced. The Chinese Moslems, through the process of intermarriage and living within a majority of non-Moslems, have absorbed some of their customs, perhaps without realizing it. To avoid persecution and suspicion from the rest of the people, they have been forced to adopt others.

Another important factor in the shaping of Islam in China is the virtual isolation of the Chinese Moslem communities from other centers of Islam, an isolation which has existed for many centuries. Islam in China has been deprived of many of the contributions made later to the religious doctrine and practice by various philosophic and juristic scholars in Western Asia. Islam in China, consequently, developed its own peculiar characteristics (mainly in ritual). The Chinese Moslems have not contributed anything of major importance to the fields of Islam's philosophy and theological thought.

The Chinese Moslems are commonly called Dungans. They themselves do not use the name, but term themselves Hui-hui or Hui tzu. This appellation is applied by the Chinese to all Moslems, whether residents of China proper or Turkestan. Islam is commonly designated Hui-Hui Chiao (the religion of the Hui Hui). It is also known as Ch'ing-chen Chiao (The Pure and True Religion), or the Hsiao-chiao (minor religion) as contrasted with Confucianism, the "Great Religion." The Communists refer to them as Hui. The meaning and origin of the name Hui-hui are not known. There are many varying opinions on the subject. Some say Hui-hui is a corruption of the name Uighur; others, that it is equivalent to the Arabic term Islam, the character hui signifying "to return".

1: Washington S-4 (no date) 1956 AF13 Northwest China AF13

COMMUNICATIONS

I. Introduction

A. Geographical Setting

101 The Northwest Region under Communist China consists of the provinces of Shensi, Kansu (including former Ninghsia province), Chinghai and Sinkiang Uighur Autonomous Region. It is surrounded on the northeast and east by Outer Mongolia, the Inner Mongolia Autonomous Region, Shansi, Honan and Hupei, and on the west and northwest by Kashmir, Afghanistan and Russia. Szechwan (including Sikang) and Tibet border it on the south.

B. Historical Background of the Northwest Trade Routes

*175 489 (439) Commerce was possibly the main factor in the development of roads. In ancient times, the localization of scarce and desirable goods such as silk, led to definite long distance overland routes between China and Central Asia. The routes started either from Shensi, or Honan in China proper, and led via Kansu to Sinkiang, known as Chinese Turkestan. There were two important roads which connected China with Central Asia:

1) The Southern (or Silk) Road, from Tun-hwang in Kansu along the southern part of the Lob Nor and then along the southern brim of the Taklahakan desert via the cities of Yü-tien, Hotien (Khotan) and Kashgar to Ulugh Chat, thence a trade route leading to Central Asia through the Pamir Pass. Another road led from Turfan via Kurle Aksu and Kashgar also to Ulugh Chat.

2) The Northern Road went through the eastern part of Sinkiang along the Tienshan North Road by Hami, Turfan, Urumchi, Wusu, and Ili to Hocheng and thence to Alma Ata.

The origin of the caravan trade can be traced back even beyond the time of historical records, so we have no idea when these roads came into being. However, it was over these trade routes that the people of the East and West first met on peaceful terms, long before the seas had been navigated. To the ancient merchants this kind of route was the most natural and direct way to guide a caravan from Eastern Turkestan (or from China Proper via Turkestan) toward Bactria, or following the opposite direction from west of the Pamirs toward the Yellow River. This old trade found one of its best markets in the ancient Roman Empire, to which, among other things, the large amount of silk exported from China gave its name to one of the trade routes.

*175 648 489 The importance of China's commercial relations with Bactria and the Mediterranean provinces during the Han dynasty made it advisable for the court to send there such envoys as Chang Ch'ien in 122 B.C. and Pan Ch'ao under the Emperor Ming (A.D. 58-76) both empowered to negotiate treaties with the kingdoms of the west.

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I eat	-	wu tschilarä
bread	-	borzordeno
Buddha	-	skopdyo renbodye
living Buddha	-	Yerech'tuch' te
tea	-	dya
teacup	-	aira
sky	-	tingere
temple	-	larang
horse	-	more
mule	-	lossa
plough	-	radschar fulin (Mongolian on Koko Nor: diasse, meaning "tool" in Chinese)
house	-	ger
tent	-	re (black tents: mongu bau /Chinese/ the Mongolian tents).
ride horseback	-	moru h'anä
walk	-	so wade
I came	-	tschüre wu
I went	-	tschisch tschewu

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The Tu ren of Wei yüan bu told me they were Mongols. In their own language they call themselves mongrolken, and while they call the other, actual Mongols of the region h'ara monggo, that is: black Mongolians, they speak of themselves as the "white" or "yellow" ones. Most of them are farmers today, like the Chinese [186] who afterwards immigrated. Many of them are very proud and self-conscious and regard themselves as very special and much better and more aristocratic than the Chinese and Tibetans. Nor do they like the real Mongols. This is obvious from the epithet h'ara meaning "black" which they give them, for this is of course synonymous with "bad," while they themselves are the tsah'an, the white or good sheep. In Chinese they refer to themselves as "Tu ren." In a valley west of Wei yüan bu they told me: "We are 'Tu gu h'u ren' and we are the ones who came here first." It is true, I did not find many of those who called themselves Tu gu h'u ren (often also pronounced: Tu gu h'ung), probably 2,000 at the most, and they did not have their own prince but were directly subject to the hsien of Hsining and Niem be. They told me: "We carried on farming here when all the others were still wild and uncivilized." (2)

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2. Wieger, S.J., Textes historiques, Vol. II, p. 1070

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Kalmyk

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entire body of the yak cattle is covered with a thick mat of hair which, on the belly, becomes a foot long and changes to rather stiff hairs. The wool as well as the bristles are always pitch-black in wild yaks and usually so in domestic ones. But after the hairs have been plucked out and exposed to the weather and to moisture, they quickly turn a reddish-brown and then resemble old mammoth-hairs such as one finds in the ice of Siberia; the mammoths were undoubtedly all raven-black at one time like the wild yaks.

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After a few days of rest three of us, Han, Tsch'eng and I rode toward Barun kurä with only mules and horses. We again traveled down the stony and pathless Wulasetä Valley and then, as a result of a misunderstanding, set out from the mouth of the valley in a north-northwest direction into the plain. Thus it happened that when we again met human beings we were in Dsun, that is, in the territory of the banner-dsassak of Dsun which was west of Barun. Behind a 10 kilometer-wide, barren belt of rubble known as the schala, which embraces the foot of the mountain, there is a zone of dunes scarcely one kilometer wide following the southern border of Tsaidam; then there is a more or less wooded zone consisting of tamarisk, and finally, beyond this, the pasture land, the zone where /348/ the water that flows down from the mountains and is absorbed by the schála, gushes out again, irrigating and making the ground fertile once more before it loses itself in sterile salt swamps toward the middle of the Tsaidam basin.

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Here in Dsun I again tried to add to my herd of sheep, but no one had the courage to do business with me. It is the custom in all five dominions of the Tsaidam Mongols that the rulers have a sort of business monopoly in their territory. Their subjects may carry on business with a stranger only when the ruler has covered his needs or if he expressly permits it. Dyoba Dyentsen, too, first had to get permission from the dsassak to sell me his animals.

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Because the dsassak of Dsun lived too far off my route, I myself did not visit him. He is said to live on a walled estate in the middle of his country. His domain is about 40 kilometers long and 5 kilometers wide and consists of fertile pasture land. Belonging to it is also an area of wasteland extending over many days' marches. The Dsun (140 families with one squadron) graze their herds only in the plains, in the narrow zone between the dunes on the edge of the Piedmont gravel and the salt swamps north of this.